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PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—The Quarterly Love-feast of the Poona Methodists took place last Monday evening at Kyte's Castle. The place was filled; 145 partook of the communion; 88 gave their testimony. It was a hallowed season. Many of the members from Lanowlee and Decksal were there, and several from the church in Bombay were present. The presence of Bro. Taylor, to whose agency, under God, we owe these organizations and the revival movement of the last two years, added not a little to the enjoyment and profit of the occasion. The meeting lasted about three hours.

—The Rev. Wm. Taylor is expected to preach to-morrow, at 11 A.M., at Forbes St. Hall, Fort, and at 6 P.M. at Falkland Road Hall. He will probably remain with us till the end of the week. The week-night meetings will be notified on the Sabbath.

—A correspondent asks "whether there is any rule to prevent a Presbyterian Missionary from conducting a Burial Service, *not* after the Church of England forms, in a cemetery which has been consecrated? Query, was it ever the intention of Government, in setting apart cemeteries, that an English bishop should come and, by his consecration, quietly appropriate the whole for the sole use of English Church members?" We content ourselves with printing these queries.

—The Government Female Normal School has proved a failure after two and a half years' trial. This we believe has been the case with all the schools that Miss Carpenter persuaded the Government to undertake. Miss Carpenter visited in this country a number of excellent and long-established female schools, but they were not conducted on her principle,—religion was taught there. A great deal of money has been spent by the condescending Government of India in the prosecution of her plans, but the result is failure. The Governor of Madras frankly recognizes one of the hindrances to success:

> The Governor is satisfied that the hindrance which has been fatal to success hitherto is due to the *caste* restriction, which, at the instance of the Native gentlemen who in a measure supported the experiment, was most unwillingly admitted by Government in 1869; and now that the experiment so weighted has failed, and that the decision in the case is, under the Provincial system, entirely in the hands of this Government, the Governor resolves to call on the Director of Public Instruction to submit his proposals for carrying on the Female Normal School on the basis which the Government originally approved, viz., that it shall "be open to female students of all classes and sects, provided that they belong to families of respectable social station," and are willing to adopt the profession of teacher.

—We understand that a lady is expected from America to labour as a Medical Zenana missionary in connection with the American Mission in Bombay. Miss Norris has prosecuted a complete course of medical study and received her diploma, and we believe that the Native gentry of Bombay will gladly avail themselves of her services for the female members of their families. Two ladies for the Zenana work in Bombay, to be under the direction of the Church Missionary Society's Secretary in Bombay, are also expected, and one of these, we understand, is also acquainted with medicine. In the North of India these female medical missionaries have been very heartily welcomed, and more doors are thrown open to them than they are able to enter.

—We learn from a contemporary that Boodhist idols are being shipped from Japan to England in large numbers. The new Government of Japan discourages Boodhism and favours the old national religion, Shintoism, and the priests of many of the disestablished temples find it convenient to sell their bronze idols and bells to merchants, who ship them to England for the sake of the copper that they contain.

—Our readers will learn with pleasure from an extract in our Epitome that the special religious services held in Lucknow last week, have been attended with much blessing.

With reference to the first letter of C. T. H. (in our correspondence columns) we remark that our principal objection to it is that it tends to remove the subject of man's sin to the region of the vague and the indefinite, whereas the Scriptures present it to us in a way easily understood. What the Christian has to do with sin is to repent of it and renounce it; but in order that he may do this it is important that he should have a clear view of what it is. And we believe that one reason why so many continue in its trammels is because they mystify themselves regarding its nature, and look at it through a haze. Our correspondent would have us believe that sin is itself an agent, capable of acting and being acted upon, and wishes us to take the metaphorical and graphic language of Paul as teaching this. But the early chapters of the epistle to the Romans tell us very explicitly what sin is, viz. the contravention of God's will expressed either in a written law, or naturally in the consciences of men. The Hindoos not unfrequently speak of sin as an entity, apart from the sinner, and ask who created sin, as though it were a *thing*, instead of being the misapplication of power by a free agent.

We certainly did not expect that any one would dispute that definition of sin which makes it the transgression of God's law. We supposed that He who made us and endowed us with manifold powers intended that those powers should be used in the accomplishment of certain results; his intentions are embodied in his laws; these may be obeyed or disobeyed by us; when we disobey them it is sin. Unto Adam God said, Because thou hast hearkened unto thy wife and eaten of the tree which I commanded thee saying, Thou shalt not eat of it,—cursed is the ground for thy sake. Sin here in the first instance of its occurrence is disobedience, the transgression of God's law; nor have we yet found in all the Bible, any sin that is not a transgression of God's law. We are not referring to any particular expression of God's will, such as was given to the Jews, but to his will howsoever declared. In Rom. v. 12 we read: By one man sin entered into the world, and 19, By one man's disobedience many were made sinners, the word 'disobedience' explaining the word 'sin.'

We are asked to translate 1 John iii. 4, last clause, thus: Sin is lawlessness. Definitions should make easy; this on the contrary substitutes a dubious word for a certain one. What is lawlessness? It is something different from the transgression of the law; what then is it? The quotation made by our correspondent tells us: "It is the wicked will of man; if law comes then it transgresses it; but it is sin without it." *If law comes.* But the apostle plainly shows in Romans ii. that "the gentiles who have not the law, are a law unto themselves, which show the work of the law written in their hearts." God has not left himself without a witness. Man has a wicked will because he has a will to act differently from what God wishes.

We understand the apostle's argument in Romans v. thus: To Adam was given an expressly revealed law; to Moses also such a law was given; what about the generations that intervened? they had no such revealed law; but death reigned all that time, and death supposes sin, and sin a law; they must have had some knowledge of God's will, otherwise they would not have been sinners. Until the law (of Moses) sin was in the world; but sin was not imputed where there is no law; there was then a law, some manifestation of God's will to their consciences, for the transgression of which they were guilty.

The word rendered in our version 'transgression of the law' is *ανομια*. In the 5th chapter we read: All unrighteousness (*αδικια*) is sin (*αμαρτια*). *Αμαρτια* is *ανομια*, and *αμαρτια* is *αδικια*. The addition of the privative *α* converts the word for righteousness into the word for unrighteousness, and the word for lawfulness into the word for unlawfulness (or, if you please, use the words legality and illegality). The word *ανομῶσ* in Rom. ii. is confessedly used in an uncommon sense. The substantive is very frequently rendered iniquity, which is simply inequity, the opposite of equity or righteousness.

As for the idea that sin is an agent because it *takes occasion, deceives, slays*, it is as reasonable as to say that fancy is an agent because it sometimes paints, builds castles and embellishes, that memory is one because it sometimes cheats, that ardour is

one because it carries us away, and hope is one because it flatters.

Our correspondent quotes the words "When the commandment came sin revived" as excluding the idea that sin is the transgression of the law. We wish that our correspondent had seriously asked himself the meaning of these words. It is evident from the context that by sin Paul here means the consciousness of sin. As a Jew he was always under the law; but he was a Pharisee, and imagined himself righteous, and in the enjoyment of God's favour; but there came a time when he understood as he never previously had done the spirituality and breadth of the law, how it relates not merely to acts, but to words and thoughts and motives. Then was he quickly bereft of the idea of his own goodness and sufficiency, and overwhelmed with a sense of guilt.

With reference to the request for information as to the class of Christians into whose mouths we put the language, "Whosoever is born of God must commit sin more or less," we reply that this is virtually the position taken up by all who deny the possibility of our being redeemed from all iniquity in this life. The 8th verse of 1 John i. is explained by the 10th verse.

Our correspondent knows that in a previous instance we let him have the last word, and it was a lengthy one. He will excuse us if we, through regard to the profit of our readers, here close this controversy. We are responsible to the Master for the way in which we conduct this paper, and under a sense of this responsibility we act as we now do. We do not at all question the sincerity of our correspondent, but we do his teachableness.

The Bombay Guardian.

SATURDAY, OCTOBER 11, 1873.

PILGRIMAGES AND VISIONS.

Archbishop Manning has published a letter in which he avows his belief in the seventy visions of "the blessed Margaret Mary Alacoque," in whose honour the pilgrimage to Paray-le-Monial was instituted. The *Pall Mall Gazette* thus deals with the letter:

We quite acquit Archbishop Manning of the intention to clothe his confession of faith in ambiguous language; but it must be admitted that there could hardly be a more unsatisfactory mode of joining issue with his opponent than that which is here adopted. He begins by speaking of the miraculous appearance of Christ in the case in question as a "vision," and then adds "I believe it (the vision) to be true." What does the Archbishop mean by believing a vision to be "true?" In one sense every vision is true that has actually been undergone by a dreamer—that is to say, it has subjective truth. Of course, however, Archbishop Manning means to claim some more, and some different kind of truth, for Marguerite Alacoque's vision than that which pertains to the ordinary every-night dreams of any one of us; but then the question arises, How much more, and what other kind of truth, does he claim for it? To this question we look in vain for a definite answer from one end of the Archbishop's letter to the other: nor indeed can we call to mind any previous controversy of this kind in which such an answer was ever found to be forthcoming. If we turn to what Archbishop Manning calls his "evidence," we get no additional light whatever on the subject. Archbishop Manning believes these visions to be true, first, "because they rest upon evidence sufficient to command our belief as to the facts in the history of a person; secondly, because that evidence has passed under repeated and rigorous examination by competent authorities on the spot and at Rome; thirdly, because in the matter of these visions there is nothing that is inconsistent with visions and divine actions recorded in the New and Old Testament." But evidence there is none, and, from the nature of the case, there can be none, as to the objective truth of the visions; or, in fact, as to anything else except the fact of certain subjective changes having really taken place in the consciousness of a certain human being. Archbishop Manning may be convinced by the evidence, "rigorously examined" at Paray and at Rome, that, on the whole, Marguerite Alacoque was not lying, and that she did really imagine herself to have seen the Saviour. But of what more than this is he convinced, and on what evidence? Does he, in plain language, believe that Christ appeared to Marguerite Alacoque in actual corporeal form; that by a miraculous exertion of His power He caused an opening to appear in the cutaneous, muscular, and osseous tissues by which the heart is enclosed, and then that He actually and physically removed the organ from her body? Archbishop Manning nowhere says that he believes this; and the latter part of his letter means, if it means anything, that he does not. But why then does he shrink from saying plainly that he does not? When he deprecates the use of such terms as "physical operation" when applied to the incidents of this vision, and urges that the "region of visions is not earthly," he seems to imply—and indeed must, we suppose, imply—that the miracle in question was not physically but only spiritually performed; or, in other words, only performed in the imagination of Marguerite Alacoque. The only distinction, then, between this vision and an ordinary human dream must be that the former was prepared and sent by special divine interference for a special purpose, whereas the latter is not.

No enemy of Christianity could bring a more serious or unworthy charge against the Bible than that which is implied in the Archbishop's statement that the visions of Marie Alacoque are in consistency with the visions and divine actions recorded in the Scriptures. We could not wish for anything that would better enable us to illustrate, by contrast, the character of the visions mentioned in Scripture, than these visions of Marie Alacoque. Take for instance the vision with which the New Testament history opens, the vision seen by Zacharias, the father of John the Baptist, in the temple (Luke i.). Zacharias was taking his turn in the performance of his priestly duties, and was burning incense in the temple while all the multitude were without, praying. There appeared unto him an angel of the Lord, who bade him fear not and told him that his wife Elizabeth would bear a son, who should be called John, at whose birth many would rejoice, as he would be filled with the Holy Ghost and be great in the sight of the Lord. He would touch neither wine nor strong drink. Many of the children of Israel would be converted through him. His business would be to prepare the people for their coming Lord, the prophesied Messiah; in the spirit and power of Elijah he should fulfil his ministry. Zacharias and his wife had in early years prayed earnestly for a son, but none had been given, and they were both now of an advanced age, and had long since abandoned the hope of obtaining an answer to their prayers. It now seemed a thing incredible that a son should be born to them, and Zacharias gives expression to his unbelief. For this he is punished, he is deprived of speech. When he came out of the temple he informed the people by signs that he had seen a vision. He remained incapable of speaking throughout the whole period that intervened between the vision and the birth of his son, when his tongue was loosed and he broke out in praises to God. The prophecy of the angel was fulfilled in all particulars. John became the forerunner of the Messiah, and was the means of introducing him to the public. Thus the vision connects itself indissolubly with a tissue of most important and unquestionable facts. If the angel had simply informed Zacharias of things in heaven or elsewhere beyond the power of man to verify; if he had simply told Zacharias that he was a wonderfully holy man; then indeed there might have been a comparison instituted between the vision and those recorded of Marie Alacoque. But there is no commendation of Zacharias in it; on the contrary there is a reproof; he is punished with dumbness for having expressed doubt of the event prophesied; and the matters prophesied are such as could be verified by multitudes, and such also as could not have been brought about without divine interposition.

The fear is expressed that the report of these pilgrimages made by Englishmen to places in France rendered sacred by such visions as are above mentioned, will be likely to lower Christianity in the eyes of the Natives of India, and confirm them in the belief that there is no essential difference between their systems and those of the West. If we have no better type of Christianity to offer than that of Paray-le-Monial, or even that which the majority of these called Protestants profess to hold, it will be of little avail to offer it to the Hindoos, so far as the matter of salvation is concerned; there might be moral and intellectual and social advantages connected with such an exchange of systems, but if we want to get them saved we must give them the Gospel pure and simple, and they who give it must see to it that it is embodied in their lives. The missionary finds continual occasion to notify the people of India that he is not here because all the people at home are converted, but because the command is to preach the Gospel to every creature; that we preach the one way of salvation to Hindoos and Europeans, and that this way is about as narrow and difficult to the latter as to the former.

TEXTS AND THEIR MEANINGS.

That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ.—1 John i. 13.

When Samaria had been long blockaded by the army of Benhadad, and the people were suffering the greatest stress of famine, the lepers that dwelt outside of the gate, failing to obtain even the wretched supplies previously granted them, concluded that they might as well repair to the camp of the enemy. Possibly the enemy might put them to death; but even this would be better than to attempt to drag out a miserable existence under the walls of a famished and perishing people. They repair to the tents of the blockading force; but what is their surprise to find the tents unoccupied. They visit one after another; but nowhere does the slightest trace of the enemy's force present itself. They see all around them the evidence that the enemy had taken to sudden flight, abandoning their tents just as they were; on all sides they behold abundance of food, to say nothing of gold and silver and goodly apparel. It is very mysterious, but here is the fact that the enemy's camp, rich with all the supplies that had been cut off from the beleaguered city, is forsaken by the enemy, who, panic-stricken of God, are fleeing fast and far. The long-famished lepers eat and drink to their hearts' content; and then they say to one another, We do not well; this is a day of good tidings and we hold our peace; and hastening back they declare to the people of the city what their eyes have seen. Upon their testimony the citizens take action in this matter and assure themselves that the facts are as stated. With

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great joy they go out and avail themselves of the rich provision so wonderfully supplied for their necessities; they have fellowship with the lepers in the enjoyment of this superabundant and unexpected supply.

That which we have seen and heard of the Word of life, declare we unto you, says the apostle John to his brethren in Christ, that ye may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ. The bread of heaven is he that cometh down from heaven and giveth life unto the world. The teaching of our text is this: Because we have fellowship with the Father and with his Son, we have fellowship one with another. What the apostles declared was the Gospel, the glad tidings of the work of redemption wrought out by Jesus in acts, words and sufferings. They bear testimony to a person, Jesus Christ; they that hear and believe, receive Jesus Christ as their own Saviour, and come to the knowledge of Love divine. And first the thing that engages their attention is the supply for their own personal need; forgiveness for their sense of guilt, cleansing for their sins, light for their darkness, joy for their hearts' desire, strength for their weakness, fulness for their emptiness. They count all but loss for the excellency of the knowledge of Christ Jesus their Lord, and they find in him all the fulness of the Godhead. They have fellowship with the Father and the Son, even as the branch has fellowship with the vine; one life, one sap circulates in the whole. In Christ they have all that pertains to life and godliness. His own prayer is, That the love wherewith thou hast loved me may be in them and I in them. This was the sum of Christ's own wealth; the Father's love; this comprehended all to him; and this all-comprehending boon is ours.

It is mine and it is my brother's. Christ has no sooner shown me his unmeasurable love than he hastens to assure me that he bears towards my brother the same measureless love. Very soon now I perceive that that which draws me to Christ draws me to the believer in Christ; nor can I have fellowship with the Father and the Son, unless I have it also with my brother in Christ. The overflowing supplies in the tents of Benhadad belonged to the people of Samaria; they were God's gift to them, previously announced by the prophet Elisha; the lepers were not come to eat, but it was in order that their testimony might be available for the people of Samaria; had they selfishly continued in the tents, unmindful of the necessities of the people, the Lord would have made that very provision a curse to them, and they would have been found dead in the tents. And so the Christian who is not moved by his knowledge of Christ, to seek to communicate to his fellow-believers the knowledge of Christ's love, shows plainly that he has not come to the true Christ. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. They are not only my brethren, but his; they are not only his brethren, but he so identifies himself with them that they actually personate him, and love to him is best expressed in kindness shown to them.

Fellowship signifies community of interest. One common interest unites head and body and the different members of the body. One common interest unites Christ and his people, and believer to believer. So long as I seek to have an interest of my own, unshared, secluded, so long do I cut myself off from fellowship, which means partnership in perfection.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

SIR,—Not having seen the correspondence in the *Record* to which you allude in your issue of September 27th, I cannot write with certainty, but I presume that "the special mission next spring," the desirability of which was under discussion, is the one which has been proposed for London by the Bishops of London, Winchester, and Rochester. I venture to point this out, as I believe that the expression "the churches" is usually used to denote religious communities other than the Church of England; and, thankful as I should be that Nonconformists should join her in this work, I cannot help thinking it would be slightly unfair to the Church of England to attribute to others the suggestion of a mission which is distinctly due to her initiative.

There can be no question that High Churchmen borrowed the idea of missions from Low Churchmen; as little that, according to their standard of success, they have been equally successful in them.

I am, Sir, Your obedient Servant,
A. CHURCHMAN.

To the Editor of the "Bombay Guardian."

SIR,—I crave the indulgence of space in your columns to pass a few remarks on the article in your last issue under the heading "What is sin?"

Controversy is not my object, but when I see a great superstructure of argument based on one of the (happily few) mistranslations in the English Bible I feel constrained to draw attention to the fact of the mistranslation. You say we have a very explicit definition of sin in the word of God: Sin is the transgression of the law; and upon this your arguments are based.

In the preface of a new translation of the New Testament, brought out about two years ago, the editor, after paying a high tribute to the English Authorized version, points to a principle, which the translators avow themselves, but which he shows by several examples to be a mistake, and he then proceeds to say:

"But a more serious mistake is in the words in 1 John iii. 4, 'Sin is the transgression of the law.' A definition of sin is a serious thing, but this is not what is said. The word used is that which adverbially is employed in Romans ii. for 'sinning without law,' and is so translated in contrast with 'sinning under law.' If sin were the transgression of the law, it could not be said 'until the law sin was in the world;' it could not be said 'sin by the commandment became exceeding sinful,' for there was no sin till the commandment came. But it is not so. It is 'sin is lawlessness.' It is the wicked will of man; if law comes, then it transgresses it; but it is sin without it, for I ought to have no will of my own, but be in obedience. Hence the reasoning of the Apostle: 'Death reigned from Adam to Moses over those who had not sinned after the similitude of Adam's transgression.' This is a quotation from Hosea vi. 7: 'They like men (Adam) have transgressed the covenant.' Adam had a law, Israel had one: they transgressed alike: but death reigned over those from Adam to Moses, over those who had not: sin was there, for death was there. I have enlarged a little more on this because the definition of sin is a serious thing, and theology will not hear of such an alteration. Let God be true, and every man a liar. It is so translated where doctrine was not in question, not only in Romans ii. but in 1 Timothy i. 9, 'lawless and disobedient.' It is never translated 'transgression of the law' but here—generally 'iniquity:' *ἀνομία* is twice translated 'transgression;' but it is never said, in any form of the word, to be 'transgression of the law' but here."

In the text this editor renders 1 John iii. 4 "Every one that practises sin practises also lawlessness; and sin is lawlessness." If his statements in his preface are false, it will not require a very great scholar to refute them.

Your argument leads to the conclusion "Sin then consists in sinning, in transgressing the divine law." Is it consistent with precise language to say that an agent *consists* in his or its actions or acting? Does heat *consist* in heating? Does poison *consist* in poisoning? Surely not. But *does* Scripture make sin an active principle or agent? In Romans vii. I read that sin *takes occasion, wrought, revived, deceived, slew, works death, does* things, *dwells*. Sin is evidently here spoken of as an agent capable not only of acting, but of being acted upon, for it not merely transgresses law, but is acted upon *by* law—"when the commandment came, sin revived;" and it appears to me that your article not merely ignores this conception of sin, but is calculated to shut it out, though of course if the object of the article be similar to that of the 1st Epistle of John, viz. to deter Christians from sinning—"these things write I unto you that ye sin not"—it is one with which every right-minded person will sympathize.

Forewarned is forearmed. Perhaps it may help us in refuting the doctrine mentioned at the close of your article—"Whosoever is born of God must commit sin more or less; for his seed remaineth in him, and he cannot but sin, though he be born of God"—if you will tell us in the writings of what class of Christians such is to be found.

I would in conclusion just point out that your assertion "sin consists in sinning" supports this very doctrine. Scripture says "If we say we have no sin we deceive ourselves:" we therefore *have* sin; but if sin *consists* in sinning, we must be continually sinning.

C. T. H.

30*th September* 1873.

To the Editor of the "Bombay Guardian."

SIR,—In your issue of 4th instant you impose a condition regarding the publication of my letter anent your article entitled "What is sin?" which I am forced to accept. I an convinced that article did violence to truth, and that my letter points out truth to which violence was done. Publish the truth, say I, at all costs. As you deny me the option of replying to your rejoinder, let me remind the simple among your readers of their responsibility to prove all things and to hold fast that which is good, and to put them specially on their guard when reading teaching so *Guardian*-hedge-bound. My confidence is in the truth itself, which I believe to be sufficiently powerful to prevail in the minds of the simple, in spite of the humanly prized advantage of having the last word.

C. T. H.

6th October 1873.

Epitome of News.

SATURDAY, OCTOBER 4, 1873.

—Telegram, Aden, October 3: The *Azalia* has been abandoned, and the wreck sold for Rs. 7,200. The cargo will be forwarded to London.

—The *Times of India* finds the following news about Abyssinia in *Ocean Highways*: "Munzinger Pasha, C.B., is now at Tentama, in Bogos, where he is building a church for the people, and preparing to make a good road to Massowa. Kâsa of Tigré is at Amba Tsera, and has not yet advanced to Gondar. The provinces which have more or less submitted to his rule are Semyen, Woggera, Wolkait, Dembea, Tselga, and part of Bagemder. Kuera, Bagemder proper, Lasta, and Agowmeder are independent. In Godjam one Ras Adal is the ruling chief, and Ali Bura has Lasta, Wadela, and Dalanta, both these chiefs inclining to an alliance with Menilek, King of Shoa. When Kâsa (calling himself Negus or King of Johannes) crossed the Takazye, he was very popular in Amhara, especially with the monks and priests, but his presence very soon destroyed any feeling of the kind. He treats the people with great cruelty and as a conquered race; he allows his Tigré soldiers much license. In Dembea and Tselga, where he is undisputed master, he has imposed a heavier tax upon grain than was ever known before, and has quartered his troops in the houses of the people, allowing them to do as they please."

—*Rast Goftar*: "It would be useful to know what the Bombay, Baroda, and Central India Railway Company intend to do for the helpless orphans of those of their employés who lost their lives near Parell. A glance at the return of accidents shows that of those who lose their lives by accidents on railways the greater part consists of company's servants; but these railway companies do not pay half the amount of compensation they pay to passengers. The B. B. and C. I. Railway is especially noted for this sort of parsimony. About two years ago some carriages in the Veraur local train got off the rails by accident and were upset. In the accident the then Way Inspector, Mr. Jaikissondass, and Traffic Canvasser, Mr. Shripursad, both old and trusted servants of the company, lost their lives. Mr. Jaikissondass lost his valuable life purely in performing his duty, but the company thought Rs. 1,600 enough for the forlorn widow, and paid the sum accordingly to Mrs. Jaikisson, and Rs. 1,200 to the family of Shripursad. A compensation which would fetch about Rs. 2 per month at an average to the family of a valuable servant who may have lost his life in doing duty is ridiculous in the extreme."

—The *Indu Prakash* tells us that Mr. Hurrichund Chintamon's mission to England on behalf of His Highness the Gaekwar is to obtain from the Secretary of State a recognition of the Gaekwar's right to give the Governor of Bombay a place at his right hand on state occasions. Our late Governor claimed the seat of honour for himself.

MONDAY, OCTOBER 6.

—Mr. V. Jugonnath Sunkersett died yesterday after a short illness.

—"On Friday last, at the Girgaum Police Court,

before Mr. Dossabhoy Framjee, Shaik Oosman Shaik Elahibux, who stood charged with attempting to murder one Dawood Mokham, a catechist of the Church Missionary Society, was called on for hearing." Evidence was taken and the case adjourned.

—At the Doorga Pooja festival at Kalighat on the 29th ultimo, 2,000 animals were slain as sacrifices to the goddess Kali.

—The *Times of India* thinks it a great mistake to bring back the Military Finance Offices to "crowded, expensive Bombay" again from Poona, where they have been for some years. It will be a serious matter to the numerous employés, unless the Government should raise their salaries.

—Japanese news: A "grand hotel" has been erected at Yokohama by Mr. Beato and other capitalists.—Great complaints are made of the telegraph department.—Modifications have been made in the penal laws of the empire.—Dog-fighting has been forbidden by edict.—Some further misunderstandings are said to have arisen with Corea.—Prince Satsuma has been summoned to Yedo to assist at the special deliberations with reference to the revision of the Treaties.—It is rumoured that Shiba, one of the most beautiful relics of Oriental art in the world, and consisting of a vast collection of temples, courts, and tombs, is to be destroyed.—Bishop Harris of the American Episcopal Church has left for Shanghai.—The Treaty between Peru and Japan was completed on the 21st ultimo.—The bodies of criminals are in future not to be mutilated after death.—The Missionary question is being actively discussed by the foreign press.—The rice crop is said to be healthy, though rain is required in some districts.—The still outstanding claims of foreigners against the Government are to be investigated by a special court.—The services of the Americans employed in the Yedo college are to be dispensed with.—The British barque *Colombo* has been seriously damaged in a typhoon on her way to Nagasaki.—There have been reactionary disturbances at Hirado.—Nagasaki is to be the head-quarters of the U. S. Naval Asiatic Squadron.—The Mikado was to return to Yedo on the 1st Sept.—H. R. H. the Duke of Genoa was to land officially at Yokohama on the same date.

Tuesday, October 7.

—*Times of India:* "The Governor of Bombay and staff will leave Poona about the 18th of this month. They will remain in Bombay some ten or twelve days, and will start on their tour the first week in November, proceeding up to Agra."

—The same: "On Sunday last the clerk of the Church of N. S. de Rozario, Mazagon, while carrying a chair and wax candles up the aisle of the church, accidentally struck one of the congregation with the chair. Thinking this was done intentionally, the offended person struck the clerk two or three smart blows in the face. The matter was mentioned to the bishop, the occurrence having attracted the attention of all in church. It is probable the offender will be brought to book."

—"The *Indian Mirror*, which has tried to gather as correct information as possible, shows that there has been a decrease in the number of images of Doorga sold this year in Calcutta, as compared with last year, of fifty-one."

—*Bombay Gazette:* "The Kistna bridge has at length been completed, and the first train will be run over it on Thursday, the 9th inst. A special train will leave Boree Bunder on Wednesday morning, conveying the chief Railway officials and other invited guests to witness the inauguration of this completion of the through traffic to Madras."

—*Athenæum:* "Dr. Beke requests us to announce that his projected expedition for the verification of the true Mount Sinai is now assuming a practical form. Our readers may remember that in the *Athenæum* of February 8th and 15th last Dr. Beke stated his reasons for disputing the traditional identification of 'the Mount of God in Horeb,' and for his opinion that that sacred spot, instead of being anywhere within the peninsula between the Gulfs of Suez and Akaba, is situated in the Arabian Desert east of the head of the latter gulf. His views are more fully developed in his recently published pamphlet 'Mount Sinai a Volcano,' to which we directed attention a few weeks ago."

—*Lucknow Witness:* "The special religious services held in Lucknow during the present week have been very interesting and successful. The attendance has been large, and the interest manifested has been at times wonderfully deep and intense. Nine missionaries of the American Methodist Mission have been present, and the Rev. A. Fentiman, of the English Wesleyan Mission, has also rendered very valuable assistance. We are glad, too, that the lay element has not been ignored, Dr. Condon, of Cawnpore, Mr. Osborne, of Allahabad, and Mr. Hubbard, of Calcutta, having been among the speakers. The meetings on Monday and Tuesday were largely attended, but the work of grace seemed to be chiefly confined to the Christian worshippers. Many of these were pressing forward into a higher Christian life, and thus were becoming equipped for more effective service in the Master's cause. On Wednesday morning the first indications of God's saving power were manifested. Five persons asked an interest in the prayers of God's people, and two of these were made happy in the love of Jesus before leaving the place of worship. During the day three others found Christ a present Saviour, and at the evening service a half-dozen others publicly designated themselves as seekers of salvation: yesterday morning ten persons took the same step, and as we go to press the indications of a deep and thorough work of grace in connection with these services are most favourable. We have been greatly pleased to notice an unusually large attendance of English-speaking natives, Hindoos, Mahomedans, and Brahmos. Many visitors have come from neighbouring stations, especially from Cawnpore. A band of fourteen converted soldiers from that city have rendered great assistance in the good work."

—The same: "We are happy to learn that a very promising work of grace has begun among the soldiers at Moradabad. About fifteen have, as we understand, come over to the Lord's side, and we trust many more may be added to their numbers. The interest in the temperance cause is also increasing, and a very successful temperance tea-meeting was held not long since at the Mission bungalow."

—*Friend of India* on Zenana work: "In Bengal alone, that is, chiefly in and around Calcutta, there are now at least 1500 native ladies under daily instruction in their own homes. They belong almost entirely to the middle class, being the wives, widows and children of the men who have been educated in Government and Missionary Colleges. There are a few of the more aristocratic, and a very few of the lower classes. But the work tells directly on the mass of native society, on the mothers of the children who will constitute the official, the professional, and the commercial elements of the coming generation. Each lady pupil pays on an average a rupee a month for Bengalee, and two rupees for English instruction. The Government grant is regulated by the number of pupils. In the year ending March 1872 the Bengal Government paid Rs. 1,242 a month for 1,416 pupils, in acknowledgment of local contributions to the amount of Rs. 2,092. The work is cheaply done, and if any of our lady readers doubt its efficiency let them accompany the zenana teacher on her rounds. If we add the numbers under instruction by Mrs. Winter's agency, and others of which we have no recent information, in Upper India, we may say that within the past ten years, at least 2,500 have been annually under instruction.

"The visit of the daily teacher and the weekly inspection of the lady superintendent are to the imprisoned inmates of the zenana as life to the dead. The eye of man may not penetrate the zenana of Bengal nor the Moslem harem of Delhi. But the writer has listened to the experiences of not a few of the English ladies who have conducted this work, from the first—Miss Toogood in 1855, and Mrs. Mullens—to those of the present day, and he must declare that no book or report yet written has told a hundredth part of what is done. We find Mrs. Winter writing, in a paper read to the late Conference at Allahabad, that even now she would not say one word of what is being done if she could count on being alive ten years hence. The tale told by her and Miss Brittan is tantalizing in its brevity, but the glimpses which it gives of the joy flashed by the light of truth and sympathy and friendship into so many homes are most suggestive. The North-West Government maintains an Inspectress of Schools, and in the absence of such a lady official in Bengal Mrs. Woodrow has lifted the *purda* for us, just a little, in her husband's last satisfactory Report. If the work extends at the same rate as that of the past decade, the time will soon come when the educated minority will be strong enough to defy the prejudices of their countrywomen, and native public opinion will be as fairly on the side of zenana education as it is in favour of that which enables the boys to succeed in life."

Wednesday, October 8.

—Kattyawar is said to be overrun by bands of outlaws.

—*Times of India:* "About 150 compositors employed in the Government Central Press have declared their intention to Mr. J. Kingsmill, through a Solicitor, to leave their posts in consequence of the contract arrangement recently introduced in the Press."

—The same journal hears from Simla that "Lieutenant Cameron's party have reached Ugogo all well. No news of Livingstone."

Thursday, October 9.

—*Times of India:* "The Kistna viaduct, which is now completed and will be inaugurated this week, has a length over all of 3,866 feet, consisting of 36 openings of 100 feet each clear span. The maximum height from the rail level to the level of summer-water is 62 feet, and the minimum 30 feet.

"The cylinders are circular in plan, 10 feet diameter at bottom, and 7 feet at top, consisting of ⅝ plate iron sent out from England in segments, which have been rivetted together and built up in this country, the voids of these casings being filled in with cement concrete.

"The piers are formed of two cylinders braced together at top with cross girders.

"The total weight of ironwork in cylinders or piers is 1,131 tons.

"The superstructure consists of Warren girders, having roadway on top, the gross weight being 2,700 tons.

"The girders are erected for a single track only, but the piers are constructed ready to receive the second line of girders, should such eventually be necessary.

"The work was commenced on 4th January 1871, and completed and opened for traffic on the 9th October 1873, which may be considered rapid construction when it is remembered that for five months in each year no work could be carried on in the bed of the river when in flood.

"The total cost of the viaduct will be under 13 lakhs, the ironwork costing 7½ lakhs, and the remainder being Indian expenditure or cost of construction."

Friday, October 10.

—*Bombay Gazette:* "In the early part of this year we published a case, Regina *v.* Kajee, of matricide under the influence of liquor, tried at Tanna, and to-day we publish another case of murder under the same influence, also tried by Mr. Coghlan, Sessions Judge of Tanna. It is terrible to consider that ignorant kulkarnis and darlies, men of no education or moral control, can get drunk in the Concan for a couple of annas—in some places in the Tanna district one anna is sufficient to purchase enough liquor to make a man drunk. We cannot but repeat the concluding words of His Honour's judgment—'All who have the good of the people of the Concan at heart must be most anxious that Government shall speedily apply some corrective measure to the habit of intoxication, which is destroying a large class of the population, morally and physically.' Surely such a state of affairs calls for legislation even more urgently than do tolls and boilers."

But is not legislation responsible for this? We make laws that offer temptations to men to plant liquor-shops in every village, and then call out for other laws to hinder the effects secured by the first. *Quantula sapientia!*

—The *Pera* with next week's mail left Aden yesterday at 1 A.M.

—The *Indian Mirror* has the following:—"In the well-known village of Magilpore, to the south of Calcutta, certain Brahmos, who are residents of the place, created a great deal of wholesome agitation by holding Theistic meetings during the Durgah Poojah, for Divine service and religious discussions. Many from the neighbouring villages congregated on the occasion, and the effect of the proceedings held was so great that two or three Brahmin young men resolved to throw away their sacred thread. The orthodox people have set on foot a bitter persecution, and the old father of an accomplished graduate of the Sanscrit College personally applied to the local Zemindar for professional ruffians to assault and coerce his son. The sensible Zemindar very summarily dismissed the infuriated parent, and gave him no assistance."

—The bridge over the Kistna was successfully opened yesterday.

—Deaths last week, 276.

—*Home News*, Sept. 19: Despatches have been received by the Admiralty from Commodore Com-

merell, in command of the *Rattlesnake*, at Cape Coast Castle, giving information of a treacherous attack upon the ship's boats by the Ashantees, while proceeding up the River Prah for sounding purposes. The Ashantees were in ambush on the banks of the river, and opened fire unexpectedly. Four men were killed by the attack, and twenty wounded, including Commodore Commerell, whose life at first was despaired of, but he is reported to have since rallied. Reinforcements of men, arms, and munitions are being despatched to the scene of action. The health of the forces engaged in the expedition is satisfactory at present, but many cases of fever are reported, and the climate is anything but desirable.

The Germans have now finally evacuated France, having crossed the frontier on Sept. 16, amidst the rejoicings of the population.

The Fusionists in France are displeased at the silence of Comte de Chambord, which is considered to be damaging to the prospects of the party. The idea of prolonging the President's term of office is gaining ground, especially amongst the disappointed of the Royalist party.

It is reported that the Emperor of Germany will visit Rome at the termination of the King of Italy's visit to Vienna.

From Khiva it is reported that the surrounding tribes are assuming such a threatening attitude towards the Khan that it is expected the Russian forces will permanently return thither to prevent further interference.

A commercial panic in America has been caused by the stoppage of the house of Jay Cooke and Co. Their letters of credit have, however, been protected. A national bank at Washington has also suspended payment. The Government have issued a notification to the effect that these disasters will not affect the State. A serious fire has occurred at Chicago, which extended for a mile and destroyed sixty-four houses. The loss is estimated at £60,000.

The Duke of Edinburgh has left London to join the Russian royal family in Livadia, previous to an excursion to the Crimea.

The Japanese Minister of Marine has sailed for America.

The forty-third annual meeting of the British Association is being held at Bradford. The usual inaugural address was delivered by Professor Williamson.

Obituary of the Week: The Earl of Hardwicke; Col. R. Smith. C.B.; Colonel the Hon. P. F. Cust; Lieut.-Col. Griffin, 45th Regt.; Lieut.-Col. G. C. F. Maxwell, late 82nd Regt.; D. J. Ronayne, Ceylon C. S.; F. C. Bottrn, Esq., J. P. for Dorset; the Rev. C. D. Hamilton, Ben. Ret.; Lady Caroline Murray; Lady Ann Grace Stuart; W. J. Grant, late M. P.

From Canada we have the confession of the Premier before the Royal Commission, confirming the worst impressions concerning the recent financial scandal. There can be no doubt that the Canadian Ministers, in granting a railway concession to Sir Hugh Allan, accepted a bribe from him in the shape of one hundred thousand dollarsf or corruptly influencing the return of Ministerial candidates at the pending election. It is satisfactory to find the Commission doing its work well, but how is such a scandal to be atoned for?

—We hear from America of the death of the Rev. Gardiner Spring, D.D., of New York, and of the Rev. John Todd, D.D., of Pittsfield, Mass., both well known as the author's of valuable works.

—*Overland Mail:* "The advowson of the rectory of Liverpool, it is stated, has been sold for 14,000*l*. It is believed to have been purchased by the new High Church society, which has been formed for the purpose of presenting clergy of pronounced 'Catholic' views to the livings of important parishes."

Selections.

BALDACCHINOS.

Deeds, not words! Such is the burden of an excellent article in a recent number of the *Times*, called forth by an audacious request from the Rev. G. C. White, of St. Barnabas', Pimlico, and addressed to the Bishop of London, to the effect that his Lordship should allow to be erected what Mr. White calls a "Baldacchino" in his notorious church. Although the Italian (*i. e.* Romish) clink of the term is a sufficient condemnation in itself, the Bishop, instead of meeting the outrageous question by a peremptory refusal, has, it seems, referred the matter to his registrar, thus giving a sort of sanction to Mr. White's presumptuous act. And heartily glad we are to see that this wretched hesitation on the bishop's part has brought the *Times* upon him and that our contemporary, while praising him, for his letter on Confession, has taken the opportunity of observing that "there could not be better words, but we expect them to be supported by deeds," which is precisely the sentiment that we ourselves expressed when commenting on the letter last week, only that there are now two ways—whereas then there was but one—of testing Dr. Jackson's consistency and firmness. We allude of course to the appointment of a successor to Mr. Upton Richards, of All Saints', Margaret-street, as well as to this affair of the baldacchino; and we do not hesitate to avow our solemn conviction that if the Bishop falter in either the one case or the other, a blow will be struck at the Church of England which is like enough to bring her to the ground. We have not yet forgotten the mischief done by a former occupant of the see—Dr. Blomfield—who, coerced by public indignation, thrust Mr. Bennett out of St. Barnabas', and then put Mr. Liddell in his stead; and with that deplorable spectacle of episcopal feebleness still before our eyes, and even now bearing "baldacchino" fruits (St. Paul's, Knightsbridge, where Mr. Liddell officiates, and St. Barnabas', Pimlico, are thoroughly intermixed), we have a right to expect—nay, we have a right to insist—that there shall be no more of such trifling. Vacillation in times like these is but another name for perfidy, and if Marshal Bazaine is to be publicly indicted before his countrymen for having surrendered a fortress to the enemy, of how much sorer condemnation shall not they be thought worthy who, entrusted with the keeping of our Protestant Church—the great fortress of Christianity throughout the world—shall be adjudged guilty of betraying her into the hands of her Popish and Puseyite foes! But we must return to the baldacchino, our first business being to explain what is meant by the name. In the Romish churches and cathedrals on this side the Alps a "baldacchino" is comparatively rare, but in Italy (formerly the Pope's own) it everywhere abounds. Something like it may, however, be seen in England canopying the head of our gracious Queen when she receives the homage of her liege subjects at Buckingham Palace or St. James'. The idea, in fact, is of the essence of royalty and majesty, and hence the Roman Catholics always place a canopy—or, as they call it, a "baldacchino"—over the head of their supreme Pontiff, and over their "Wafer God," which, having been made into a divinity, they straightway fall down and adore.—*The Rock.*

THE PRAYER AND THE PRESENCE.

Abiding in Christ! An old, old doctrine, yet one which the Lord has lately, in the experience of many of His people, been clothing with such a fresh, real glory, that they are sometimes tempted to believe it to be "some new thing." This happy life in the presence of the Lord Jesus Christ has a wonderfully practical bearing on the subject of Prayer, answered or unanswered.

As one who has suffered intensely from unanswered prayer in matters that seemed of real importance, as well as in the conversion of souls and other spiritual blessings, I may be allowed to say that anything apparently condemnatory in these few suggestions applies first of all to my own case. It seems to me that if morbid discouragement because of unanswered prayer is the Scylla on one side, easy contentment with its expected answer eighteen or twenty years hence is the Charybdis on the other.

We often sing that

"Jesus *loves* to answer prayer."

The Bible is full of *quick* answers to prayer. We do not ourselves like to keep a child waiting for something we mean to give, and the "much more" of Luke xi. 13 is a sure guide to the feelings of our Heavenly Father. Unanswered or delayed answer to prayer must therefore have some loving Fatherly reason. In John xv. 7 we find a distinct condition named, without which we have no ground of sure expectation: "If ye abide in me, and my words abide in you, ye shall ask what *ye will*, and it shall be done unto you," with which we must take this other message: "This is the confidence that we have in Him, that if we ask anything according to *His will*, He heareth us; and if we know that He hears us, whatsoever we ask, we know that He hears the petition that we desired of Him." It is only the *abiding* presence of Christ—not as "a wayfaring man tarrying for a night"—that can give the fusion of wills which these wonderful passages signify. We often, it is true, take for granted that what we ask is according to His will; but that is a hap-hazard proceeding, and very different from the constant communion of His words "dwelling richly in us," and telling us what He wills us to will. It is true that such hap-hazard prayers *are* often answered, for our God is *so* "good and doeth good,"—witness the constant testimony of long-delayed blessing, and let us be deeply thankful even should a lifetime of waiting intervene.

But do not let us be contented with this when we have the "more excellent way" within our reach. The tardy answer to the cries of the Israelites, even after God had distinctly heard and intended to answer (Exodus ii. 23-25), is often mentioned as encouragement to faith. Was there not, however, sufficient reason in their self-will, their love of Egyptian fleshpots, and their heathen conformities, resulting from their general want of "abiding" in God, even up to their light? Let us examine ourselves on this point before we consider our prayer either mysteriously or naturally unanswered.

Again, it is only true abiding in Christ that will give us the same motive as Himself in even the conversion of souls—*i.e.* the Father's glory. This was well brought out at the Perth Conference of last year, when a speaker told of two parents, one signally honoured by the conversion of *all* his children, the other mourning and wondering over his long-unanswered petitions. "What do you ask from the Lord?" said the successful father to his complaining, almost envious, friend. "Why, of course, I ask him to save my children from wrath and make them happy in the love of Jesus." "Ah, but," said the other, "I asked it that '*He might be glorified.*'" A dear friend who heard this, and who has had for years great blessing in her family, told me that the prayer and promise which the Lord had impressed on her just before the baptism of her first baby was this, "That they might be called trees of righteousness, the planting of the Lord, that HE might be glorified" (Isaiah lx. 3). Even then she began to expect the blessing.

Then in prayer do we not often almost querulously and reproachfully go over and over the same ground with the thought in our hearts that, having been long apparently unheard, so it will continue to be? It may be that, after the first unfolding of the request to Him, our future reiteration might be rather in the form of calm, expecting reminder than fresh asking. "Put me in remembrance," said the Lord to Israel; and the "Lord's remembrancers" is a sweet title given to his praying ones (Isaiah lxii. 6, margin). The office of "remembrancer" in old times (2 Sam. viii. 16, margin) was one which implied a "writer of chronicles." Do we sufficiently chronicle in our hearts and memories the answers which *do* come from the Lord's heart in such exquisite shades of significance as literally to be "beyond what we can ask or think?"

"No stretch of thought can grasp the wealth
Of what we have in thee."

If we have no happy consciousness of this personal power in which we may abide and receive, let us seek and find it *first*, and then we shall certainly be enabled to PRAISE as well as PRAY in the PRESENCE-Chamber.—M. M. G. in *Woman's Work.*

SECRET DISCIPLESHIP.

Is it best, is it wise, is it possible to be a secret disciple? It commends itself to some as being a very expedient course—in some cases a measure of necessary prudence. They find it to be quite a convenient deliverance from a great dilemma, a ready and pleasant settlement of the old controversy between the world and religion. With such persons it is a wretched and desperate shift of mere worldly policy, that must end in bitter disappointment, if not in terrible disaster. But others defend it, as they think, on principle. They say that it is not seemly to say much about one's religious experiences. These are things so sacred that they ought not to be paraded before others. They even speak of an open confession of Christ as being irreverent and presumptuous forwardness. But are they sustained in this by any reason that will bear looking into? Are they sustained in this by Scripture precept, or by Scripture example? When does our Saviour sanction secret discipleship? I know where He repeatedly and most earnestly enjoins open con-

fession. David was not a secret disciple (Ps. lxvi. 16), nor were the godly Jews of Malachi's time. What would have become of Christianity if the twelve Apostles had been secret disciples? Humanly speaking, it would have been crushed in its infancy. The early Christians, we know, were not secret disciples, for they "went everywhere preaching the Word." The noble army of martyrs were not secret disciples. They had reasons for being so which do not now exist. It was no trifle for them to confess Christ. But they scorned to escape the torture, or to purchase liberty or life, by being secret disciples. How different to-day would have been the history of the world if Martin Luther and his fellows had all been secret disciples! Imagine John Wesley a secret disciple! Imagine the early Methodist preachers secret disciples! It would doubtless have been better for their pockets, and better for their skins. But it would have been worse for their souls, and worse for the world to-day. If it is not seemly to disclose our religious experience, it is not seemly for any one to do so. But what if all the Christians in the world to-day were to conspire to hide their light? Why, the world would be plunged into a darkness that might be felt. No! To denounce an open confession of Christ as presumption, and to speak of secret discipleship as seemly, is "to call evil good and good evil, to put darkness for light, and light for darkness." Others excuse their secret discipleship on the ground that many persons who make a loud profession of religion are but little credit to it. They shrink from appearing to be associated with hypocrites. And they give themselves credit for a great deal of honesty, while in fact they are trying to act the double-faced part of being a secret disciple. That some profess a religion which they do not adorn, which perhaps they do not possess, is an old and terrible evil. It has been a fatal stumbling-block to millions. But this is not a reason why they who possess religion should not profess it; but just the contrary. The best way to counteract the evil done by inconsistent professors is to show by a consistent profession that if *their* religion is a sham, yet religion is not a sham. Oppose their false profession, not by silence, but by a true profession. But some excuse their secret discipleship on the plea that they are so sensitive, so modest and retiring, that what would be very proper in others will not be expected from them. In this they are the victims of a flattering self-delusion. What they are pleased to regard as unusual modesty is in fact self-consciousness, and cherished vanity and pride. They regard a confession of Christ in the light of making an exhibition of themselves. They flatter themselves that they are very humble, when in fact they are "ashamed of Jesus," and are victims of that "fear of man" that "bringeth a snare." They flatter themselves that they are distrustful of themselves, when, in fact, they are distrusting God. They will not venture on a sworn public confession, lest they should fail, as they see some others do, and thus they should be humiliated in the sight of the world. What is this but distrusting that strength of God which is pledged to keep all his faithful people! Secret discipleship is thus seen to be a subtle form of self-righteousness. It proceeds on the unconfessed assumption that religion consists in one's own righteousness, and that therefore it is modest to conceal it; that it is by our own strength that we must stand, and that therefore it is modest to be distrustful to ourselves. But as religion consists not in our own righteousness, but in the righteousness of God in us, and as we must stand, not by our own strength but by the strength of God, secret discipleship is a God-dishonouring sin. It is also a sin against nature—against God's order; to confess Christ is the instinct of every regenerated heart. It is prompted by gratitude, love, and joy. It is the free, unrestrained, genuine expression of what we feel. It is yielding to the generous impulses of our better nature. In a word, it is human nature, and God loves genuine, honest, human nature. He hates artificiality. But to try to conceal the joy and peace of pardon, and the love of God shed abroad in the heart, is exceedingly artificial and unnatural; and it must prove very hurtful, if not fatal, to all true spiritual life. It is as if you were to forbid a living tree to show any signs of life. If you were to nip off every bud and blossom and leaf as it appeared, and compel the tree all through the budding spring, and laughing summer, and fruitful autumn to bear the appearance of a dead tree, you would very soon kill the tree indeed. So the plant of grace in the soul cannot flourish, cannot live, unless it be allowed to show the healthy signs of life. You must not forbid the fresh green leaves of profession, and the rich ripe fruit of a holy and a useful life. "It is the way of lovers," says Augustine, "not to be able to conceal their love." So they whose hearts are full of love to Christ will be apt sometimes to betray their holy passion. So true is this that if you will not confess the love of Christ, it raises the suspicion that you have no love of Christ to confess. And thus, by a strange paradox, secret discipleship comes to look very like an expedient to obtain credit for a religion which is not possessed. To say the least, it is trying to follow Christ without taking up the cross, to secure the rewards of religion without discharging its obligations, to be a good soldier of Jesus Christ without enduring hardness; and this will never be allowed us. Christianity is a rebuke of man's natural selfishness. Self-denial lies at the very threshold of a godly life. But the attempt to be a secret disciple is a subtle selfishness, that must sooner or later prove fatal to the life of God in the soul. And what a waste of spiritual power! What injustice is done to perishing sinners by withholding from them the light of life! It is God's plan to convert the world not by miracle, but by human instrumentality. Every new convert is to be a centre of influence of a peculiar kind. The warmth of his first love gives a peculiar charm and freshness and power to his recommendation of Christ to others. The very spectacle of the change wrought in him impresses men with a sense of the reality of religion. Yet, forsooth, he must forego this power! He must conceal the glorious fact of the conversion, lest men should charge him with presumption! Although he is quite sure he has passed from death unto life, yet he must not say anything about it, at any rate till he has tested the reality of his conversion, by which time he will probably have grieved the Spirit, and forfeited the favour of God. The interests of a famishing world demand an open confession of Christ. Unconverted people are looking about them for examples of what Christianity really is. They can see plenty of inconsistent and hypocritical professors. Are these to be the only representatives of the blessed religion of Jesus? Are there to be no examples of true godliness, as an offset against the influence of these unworthy professors? Where, then, are inquiring souls to find those examples of what true piety is, for which they are so anxiously looking? How are they to be instructed and encouraged to serve God? And the secret disciple himself is a great loser by withholding his testimony. To confess Christ, is a cross which is heavier far in the prospect than in the reality. The bearing of it brings an exquisite and exultant happiness to the heart. Worst of all, the secret disciple runs a terrible risk of losing his soul. He is guilty of a cowardly and selfish denial, or half-denial, of the Lord that bought him; and he is in danger of the penalty of bringing upon himself swift destruction. Not to confess Christ openly is practically to deny Him, and He says "Whosoever shall confess me before men, him will I confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in Heaven."—J. A. N. (*Christian Advocate*, Sydney.)

WHAT IS THE TRUE MISSIONARY LIFE?

Discussed in a Letter from a Missionary to his Brethren.

(We have been asked to reprint this letter. It was written nearly 25 years ago for private circulation among missionaries, though it has never, we believe, been published.—Ed. *B. G.*)

Dear Brethren in the Lord,—My mind has been much at work of late upon this question: What mode of life should a Missionary adopt in order to have the full approbation of his Master? Believing that Christ would not willingly have us remain in the dark concerning a question of this kind, I have studied the Word of God in the sure expectation of finding the needed light. The conclusions to which I find myself tending are so different from those which I suppose to be entertained by my brethren in this ministry, that it has seemed best, before definitely making up my mind as to what is duty, to submit to them my views, so far as they are formed, and solicit an expression of their opinion concerning them. I have felt considerable pain while revolving this matter in view of the pain I might possibly give you by adopting a new standard of missionary life; but this is in a measure removed by the reflection that in adopting your present style of life you have acted on principle and conscientiously, as truly as I now am in addressing you; and that it will be no more difficult for you, and less painful, to give the reasons why your style of life is what it is, than for me to state the thoughts which have arisen in my own mind. Light is as much an object to you as to me; by an amicable and earnest discussion light may be evolved, and cannot possibly be extinguished or diminished; and I conclude that you will welcome this discussion, and spare me a portion of your time sufficient to read, digest, and perhaps reply to the following considerations.

The question more fully stated is this: Shall the Missionary live as a rich man or as a poor man? If as a poor man, shall it be according to the European idea of poverty or the Hindoo? Shall his style of living be luxurious, or comfortable, or self-denying? shall his salary be large, or moderate, or as little as possible? shall he have an expensive equipage, or a plain one, or none at all? shall he have many servants, few, or none at all?

Perhaps the opinion of some may be that this question is an unimportant one. The things upon which the Bible lays stress are of another and higher character. The great scope of the Bible is to lead Christians to set their affections upon things above, not on things on the earth; and if they live with their affections detached from these things, it is a matter of comparatively little consequence whether they detach these things from their lives or not. Two persons may live together in the same style and participate in the same comfort; but God, who sees the heart, may know that the one is bound up in these comforts, while the other disregards them and has his treasure in heaven. There is a wide interval between their spiritual natures; this interval if not represented in their use of worldly goods, is in many more important things; and this suffices to God. I have at times been disposed to entertain this opinion; but recent study of the Scriptures leads me to reject it.

The Bible does not represent the externals of a Christian life as unimportant. When Christ sent forth the twelve (see 9th of Luke), he with remarkable conciseness bade them preach the kingdom of God, and with equally remarkable amplitude instructs them as to the mode of life they were to follow, taking up successively the questions of a scrip, a staff, gold, silver, brass, coats, shoes, food and lodging. The same thing is observable in his directions to the seventy. Whether these commands related exclusively to the disciples of that day, or otherwise, is a question I do not here agitate. I quote them to show that the question—what sort of life is suited to the Missionary—is one considered by the Lord Jesus Christ not unimportant. He has expressly declared it to be important, even in all its particulars and to its minutest details. He has caused these instructions to be recorded no less than four times in the everlasting Gospel. See Matt. x.; Mark vi.; Luke ix. and x.—He has taken care to notify us concerning his own mode of life, that he hungered, thirsted, and had not where to lay his head. The mode of life of the apostles is described with a particularity and a frequency and an emphasis that utterly forbid the supposition that this is a matter of inferior importance. It seems to have been the earnest endeavour of Paul to exhibit himself to the Church as a model minister of Jesus Christ; and it cannot escape the notice of any one who contemplates his picture, as it is pourtrayed in the Epistles, that the details of his manner of living have a prominent part in that picture. In 1 Cor. iv. 11 he writes: "Even unto this present hour we both hunger and thirst and are naked and are buffeted, and have no certain dwelling-place, and labour working with our own hands." And that this was voluntary appears from the 9th chapter, where he says: "Have we not power to eat and to drink? have we not power to forbear working?" We have not used this power, but suffer all things; lest we should hinder the Gospel of Christ." And to the Thessalonians he writes: "Not because we have not power, but to make ourselves an example unto you to follow us." In 2 Cor. vi. he gives a catalogue of the proofs by which he substantiates himself among men as a true minister of the true God; and among them appear "necessities, distresses, poverty, utter destitution." "As poor yet making many rich; as having nothing and yet possessing all things." See also 2 Cor. xi. 27. It is impossible for me, in view of these and many similar passages, to escape the conviction that the question which I have introduced is one of consequence. We are, I think,

to believe, upon the testimony of God's word, that there is a style of life peculiarly adapted to the Missionary, and which Christ, for reasons well known to himself, whether obvious to us or not, greatly desires to see his servants adopt.

What now is that style of life? It is that style which is best calculated to convince an ungodly sensual world that a divine power has been at work within us transforming us, so that we are no longer like them engrossed by the pleasures of this world, but are possessed of a something that satisfies us independently of what this world can give.—Men are carnal, and as carnal God addresses them. He would give them sensible proofs of the Christian religion. The eloquence and logic of an angel would fail to arrest them, for the very reason that he is an angel; but let a servant of God give full proof of deadness to the world, that world to which they are so enslaved, and their attention is arrested. They are amazingly under the power of their appetites and lusts; and the sight of a man having all these in perfect subjection must startle them. But this inward victory will never be known to them till its trophies are exhibited to their senses through the medium of the life. The high aims of the Christian can only be known to them by a demonstration parallel to their senses. So long as there is the least supposable foundation for scepticism, they will be sceptical about those high aims; and will refuse to believe the minister of Christ indifferent to comforts, and luxuries, and the gratifications of sense, and reputation, and distinction, until they see him throwing these all behind his back, and signifying by his treatment of them the disesteem in which he holds them. Until that moment, though the Spirit be really in his heart, though he be truly seeking the glory of God and the good of men, though his affections be truly alienated from the objects of sense, yet the world will not believe in his transformation, or impute to him any principles superior to those that govern themselves. And if it should so happen that the very things they seek after, which they feed their imaginations on when alone, dream about by night, converse about among themselves, labour year after year by fair means or foul to obtain, if these very things should happen to be found in the Missionary's life, will they not be fatal to the production of that evidence which the Gospel is aiming to produce? Let a man with one hand offer the Gospel to a crowd of heathen, and at the same time be handling a purse of gold in the other, will they give much heed to his message? No, he must put the gold out of sight if he would have them listen to his words. There is a fascination to them about the gold which binds up all their senses, and baffles all attempts to secure their attention to the Gospel. Money is their god; they worship it and the things which it procures. If, when they come to see us, they find their gods with us, viz. money, authority, luxury, distinction, they will honour us because their gods are with us, and will envy us. But their respect will not be of a kind favourable to religious influence; nor will they be ready to discover the evidence that we are transformed from our original natures, or that omnipotence dwells in the bosom of the Christian Chrch. It is not sufficient that we do not idolize the things they idolize; we must openly and unequivocally disown those things. It is not enough that we can use those things without being contaminated by them; we are to reject them because they contaminate others, and because others will not reject them while we retain them. Men are carnal; and the evidences which spiritual persons can detect, are hid from them. Therefore the style of life which Christ enjoins upon us, is that which will tend to flash upon their very vision the evidence that we are born of God, and looking to things unseen and eternal. This species of proof should come first; in itself insufficient, but indispensable as a preliminary. When they have received this, they will be ready to inquire for others; but till then they will be indifferent to others. The glory of the Christian religion is not only in the purity of its law, but in the sanctions of that law, not only in the beauty of its morality, but in its power to engrave that morality in the hearts of its believers. There is much excellent morality to be found in some of the sacred books of the Hindoos; but then their religion is utterly impotent to enforce the observance of that morality. There is but one religion that can really transform; and Christ would have the transformations it effects exhibited to the eyes of men: "Let your light so shine before men that they may see your good works, and glorify," not you, but "your Father which is in heaven." It is not enough that God is the witness of our renewed nature; that the spiritual in heaven and earth behold it; but an ungodly carnal world must see it. The Apostles could say "We are made a spectacle unto the world, and to angels, and to men."

(To be continued.)

Miscellany.

—*The Christian:* Having gone to Margate for two weeks' holiday, I wondered if I should find any meetings for the many children and nurses gathered on the sands during the low tide. But after walking about, and looking here and there, I found nothing but several bands of men, dressed in blue with white spots, or red and white stripes, singing their foolish, vulgar songs to the dear little ones, who are so ready to catch and remember what they ought not. Seeing the field entirely given to them, my heart burned within me, and I thought, "Surely there must be some of the Lord's people here. Why don't they speak and sing for Jesus, as these are doing so successfully for Satan?"

One morning I went down to the sands by the Clifton Baths. There I saw a dear Christian boy writing on the sands a text, "God is love." He had done it very nicely, and it was very refreshing to read that never-failing declaration. This lad told me that, three years ago, Mr. Spiers stood in that same spot, and wrote that text for the first time on Margate Sands; and that, through attending the children's meeting then, he had been led to give his young heart to the Saviour. This seemed to me to be the leading of God for my beginning. I had met Captain Charles Hobart and his lady, who kindly came forward to help me. A few of us sang "Safe in the arms of Jesus." This sweet hymn soon attracted a good many. Then I spoke to the children of the love of God. We felt helped and encouraged beyond what we expected. At the close Captain Hobart offered prayer, and we dispersed, giving notice for meeting again.

One morning our young friend had marked on the sands, "Looking unto Jesus." We were preparing to begin our meeting by singing, when a band of six striped niggers drew nigh. They all came and read the text. I spoke kindly to them on the necessity of looking off from self to Jesus for salvation. They listened, but one was very saucy. They went away, and put themselves in array a few yards from us. I then looked up to Captain Hobart, our supporter, and asked him what I should do. "Keep your ground," he said, "we were here first. Our God is stronger than they." Then we began singing, with heart and soul—

"One there is above all others,
Oh, how He loves!"

This song, praising the love of God in Jesus, reached the ear and heart of our loving Father; and as we came to the words "Backward shall our foes be driven" the niggers were compelled to go, for we had all the people round about. This was a most complete victory, and the Lord gave us a happy meeting that morning.

After a little while, other Christians came forward to help; and since I have returned to London I received a letter from Mrs. Hobart telling me how the Lord had been pleased to sustain the work and to increase it greatly. The Captain preached to a large congregation on Sunday. Mr. John Wigner and Mr. Tate have also spoken with much assurance to the little ones, and adults have come forward to testify that the word was very acceptable to them, and received with joy.

When we go for our holidays to rest for a while, we are still the servants of the Lord, and therefore ever responsible for his time and talents. Satan and his agents are never idle or resting; they sow their evil seed under all circumstances and at every hour of the day; and often, when we ought to be up and doing, fighting our foe, we sit at ease in Zion. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord."—J. L. M. V.

—Christianity has a double mode of operation on the intellectual faculties—the one direct, the other indirect. Directly it gives a most impressive lesson as to the value of man, and the obligation and responsibility of redeemed man. It gives extraordinary value to every part of man's nature, for it makes him a member of that body of which the Son of God is the Head. It lays him under obligations of incalculable force—binds him to live not to himself but to him who loved and gave himself for him. In his service there is to be no waste and no idleness. No talent is to be buried in the ground; it is to be lent at interest and doubled ere the Lord's return. No fragment is to be wasted, even after a miraculous meal; it is to be gathered into baskets that nothing be lost. Everything urges the disciple of Christ to the improvement of every faculty, that he may be to the praise of his glory, and that he may be the more powerful instrument in helping on his cause. That he may do the more good he must have the more mental power; ignorance and awkwardness must give place to knowledge and skill. To help to enlighten the minds of others it is of prime necessity that he have ample light in his own. Indirectly, too, vital religion tends to mental culture and enlargement, by the very grandeur of the subjects which it presents for the consideration of man. What vaster theme for human thought can be found than the being of God, the infinite, eternal, and unchangeable One? How great concentration of the mind is needed even for an approach to a right conception of the Infinite, and of our relation thereto! The thoughtful reading of the Bible, too, has a wonderfully enlarging and elevating effect upon the mind. Its jurisprudence, its theology, its philosophy, its poetry—have all a remarkable power. And in point of fact, wherever a people have been devoted to the Bible and impregnated with its spirit, they have been marked by an intelligence beyond the common.—*W. G. Blaikie, D.D.*, in "*The Advance.*"

—Dr. Holland, in *Scribner's Monthly*: "Tramp, tramp, tramp, the boys are marching;" how many of them? Sixty thousand! Sixty full regiments, every man of which will, before twelve months shall have completed their course, lie down in the grave of a drunkard! Every year during the past decade has witnessed the same sacrifice; and sixty regiments stand behind this army ready to take its place. It is to be recruited from our children and our children's children. "Tramp, tramp, tramp,"—the sounds come to us in the echoes of the footsteps of the army just expired; "tramp, tramp, tramp"—the earth shakes with the tread of the host now passing: "tramp, tramp, tramp," comes to us from the camp of the recruits. A great tide of life flows resistlessly to its death. What in God's name are they fighting for? The privilege of pleasing an appetite, of conforming to a social usage, of filling sixty thousand homes with shame and sorrow, of loading the public with the burden of pauperism, of crowding our prison-houses with felons, of detracting from the productive industries of the country, of ruining fortunes and breaking hopes, of breeding disease and wretchedness, of destroying both body and soul in hell before their time.

Meantime, the "tramp, tramp, tramp," sounds on,—the tramp of sixty thousand yearly victims. Some are besotted and stupid, some are wild with hilarity and dance along the dusty way, some reel along in pitiful weakness, some wreak their mad and murderous impulses on one another, or on the helpless women and children whose destinies are united to theirs, some stop in wayside debaucheries and infamies for a moment, some go bound in chains from which they seek in vain to wrench their bleeding wrists, and all are poisoned in body and soul, and all are doomed to death. Wherever they move, crime, poverty, shame, wretchedness and despair hover in awful shadows. There is no bright side to the picture. We forget: there is just one. The men who make this army get rich. Their children are robed in purple and fine linen, and live upon dainties. Some of them are regarded as respectable members of society, and they hold conventions to protect their interests! Still the "tramp, tramp, tramp," goes on, and before this article can see the light, five thousand more of our poisoned army will have hidden their shame and disgrace in the grave.

—*The Day of Rest:* "Whence come the Comets?" by R. A. Proctor: "Professor Graham, the late Master of the Mint, and one of the greatest chemists of our day, examined the iron of an aërolite called the Lenarto Meteor, from the place where it fell. He tested it with special reference to the quantity of hydrogen contained in it; for hydrogen and other gases can be occluded, as it is called, or as it were closed in, within the substance of iron. Now observe what he says about the iron of this meteor:—'It has been found difficult to impregnate malleable iron with more than an equal volume of hydrogen under the pressure of our atmosphere. Now the meteoric iron (this Lenarto iron is remarkably pure and malleable)

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gave up about three times that amount without being fully exhausted. The inference is that the meteorite *had been extruded from a dense atmosphere of hydrogen gas*, for which we must look beyond the light cometary matter floating about within the limits of our solar system.' . . . . 'Hydrogen has been recognized by the spectrum analysis of the light of the fixed stars, by Messrs. Huggins and Miller. The same gas constitutes, according to the wide researches of Father Secchi, the principal element of a numerous class of stars, of which Alpha Lyræ (the leading brilliant of the Lyre) is the type. The iron of Lenarto has no doubt come from such an atmosphere, in which hydrogen greatly prevailed. *This meteorite may be looked upon as holding imprisoned within it, and bearing to us, the hydrogen of the stars.*'

"Supposing that the large comets which visit our system were originally expelled from some one or other of the suns which people space, it must have been an amazingly long time ago that any such comet first came into existence. I showed in my last essay that eight million years would be the shortest time in which any comet could traverse the space separating our system from the nearest star. And then it must be regarded as altogether unlikely that a comet has made only one interstellar journey before visiting us. Far more probably, every comet has made many journeys, flitting, as I have said, from star to star in journeys each lasting millions of years; and we may say that certainly *some* comets have done so."

—Same; "Sleep," by Rev. E. T. Liddell: "Sometimes God has wrought great changes by taking away sleep. In the book of Esther, for instance, we read that King Ahasuerus could not sleep one night. He told his servant to read aloud to him the chronicles of his reign. He was thus reminded that Mordecai the Jew had saved his life and kingdom. In gratitude for this he raised Mordecai to honour, and forbade the massacre of the Jews which had been ordered by the wicked minister, Haman. Thus a sleepless night became the saving of a nation. More often, though, has it been the saving of a soul. Often men's souls are so choked with the business, and pleasures, and cares of this life that the Spirit of God can find no entrance during the day. It is *then* that He is wont to visit us in the night season. Thus David, in the same Psalms which tell us that God giveth His beloved sleep, tells us also that God visited and tried him in the night season. Psalm xvi. 7: 'My reins instruct me in the night season.' Again, xvii. 2: 'I cry in the night season and am not silent.' And in cxix. 55: 'I have thought on thy name in the night season.' Instead, then, of sleep, God sometimes keeps our eyes open, our thoughts awake. Some of our deepest religious experiences come to us at these times. Who that has tried to live as a Christian has not felt during some restless night the heavy weight of his own sins against God, the sense of pardon, the conviction of a life to come, the intense reality of his own individual lonely life?

"And I would appeal to those also who live without God in the world, who offer no prayer, however short, to Him, either morning or evening, who never control their words, or deeds, or thoughts, by thinking of His presence, whether, as they have sometimes lain awake on a stilly night, they have not felt a vague uneasiness and awe of something, a dissatisfaction with themselves which they could not explain. Sometimes, indeed, these feelings may be only the results of a disease of the body, for the body and the mind act upon one another, but even through the veil of the flesh it is often the Spirit of God pleading with a soul that will not hear.

"We must remember, then, to think and speak of sleep as a *gift* for which we should be thankful, not as a *right*. God grants it to His beloved children, or withholds it from them, as He sees best for their good.

"What would *we* give to our beloved? Wealth, honour, power, fame? All these are the world's baubles. But what would we give? Is it love, trust, faith, the unseen riches of a human heart? Yet even these fade by long absence, and are quenched by death until the last great day. It is God alone who giveth *His beloved* sleep. He alone is unforgetting, ever present with us. He alone it is who gives to those whom he loves a sure retiring-place from the troubles, the anxieties, the miseries of this world. When we go to sleep, we go to a world where none but God can keep us company. He alone can guard the chambers of our soul from haunting dreams, sights, sounds, none the less terrifying because we find them to be unreal when we wake. And as for that deeper sleep which must fall upon all of us some day, shall we not find, in spite of the loss and the mourning, the open grave and the corruption, that it is but the sleep of God's beloved, and that we shall awake from that, refreshed, strengthened, renewed for the work of an eternal day?"

TELEGRAPHIC NEWS.

London, October 3rd: Telegrams from Spain state that the Insurgent Squadron at Carthagena is preparing to make an attack on Valencia.—Considerable discouragement has arisen among the Carlists owing to the sudden abandonment of the siege of Tolosa.

Paris, 3rd: The Government has prohibited the publication and discussion of M. Gambetta's recent speech at Perigueux.

London, 4th: Advices from the Cape Coast, dated 12th September, state that the health of the troops is much improved.—A report is gaining ground that it is the intention of Mr. Gladstone to appeal to the country should the Liberals be defeated at the Taunton Election.

Paris, 4th: The members of the Left Centre have issued a manifesto in favour of a Conservative Republic, and meanwhile the Extreme Left have decided to leave the guidance of affairs in the hands of the Left Centre.—As soon as the National Assembly meets, the programme of the Monarchists will be to restore Royalty with a Constitutional Government, and the Tricolor flag with the emblem of old Royalty, and immediately to nominate a Lieutenant-General of the Kingdom of France.

London, 5th: The Dutch steamer *Prins Hendrik*, outward bound for Penang, has been wrecked in the Red Sea. The soldiers, passengers, and crew were all saved.

Paris, 5th: M. Thiers has written a letter denouncing the Monarchists, and declaring his adhesion to a Republic with the principles of 1789 and the Tricolor. He deprecates agitation.

London, 6th: Justice James, Lord Penzance, and Mr. Ward Hunt have been appointed Royal Commissioners to inquire into the grievances of officers in consequence of the abolition of the purchase system.—H. M.'s Troopship *Crocodile* left Portsmouth for Bombay to-day.—A telegram from America states that Captain Jack, together with three other Modoc Indians, has been hanged.—The trial of Marshal Bazaine commenced to-day.—The Carlists precipitately evacuated Estella on approach of the Republican troops.

7th: A letter from Mr. Disraeli has been published in which he strongly denounces the conduct of the Ministry while in office. He believes that the country has decided to close its career of plundering and blundering.

Paris, 7th: The Duc de Broglie has made a speech declaring the revival of priestly rule in France to be impossible.

New York, 7th: Professor Wise's balloon started hence yesterday on its voyage to Europe over the Atlantic.

London, 8th: Professor Wise's ballooning attempt to cross the Atlantic failed; the balloon was caught in a storm over Connecticut: the aëronauts dropped and saved their lives.—General Sir Arthur Cunynghame has been appointed Lieutenant-Governor of the Cape of Good Hope.—The Liberal papers condemn as exaggerations the contents of Mr. Disraeli's letter.—Telegrams from Spain announce an important victory by the Madrid troops over the Carlists in the province of Navarre. The Republican fleet is blockading Carthagena.—The total exports from Great Britain during the past month amount to £22,250,000, showing a decrease of £875,000. The total imports during the same period amount to £30,333,000, being an increase of £3,500,000.

9th: Captain Hayter, a Liberal, has been elected member for Bath by a majority of 139 votes.—The Shah of Persia has recalled the Grand Vizier and exiled three of his enemies.

Paris, 9th: The Royalists are convinced that the restoration of the Kingdom is only possible on a basis of modern idea and with the Tricolor flag; they have sent a final deputation to wait on the Comte de Chambord.

PASSENGERS SAILED.

Per P. and O. Str. *Behar, October 6th:*

For Southampton.—Mrs. Brooke; Lieut.-Col. and Mrs. Colman; Mrs. A. L. Spens; Mr. Samuel Kelly; Mrs. Troy and 4 children; Dr. and Mrs. A. Ferguson; Mr. Ryan; Capt. S. Gardiner, R.A., and 4 children; Lieut.-Col. Barrell; Col. Angus; Mr. Isaac Maniman; Surgeon-Major J. C. Knipe; Mr. C. Miller; Mr. R. Stevens; Mr. C. Vey; Mr. A. Creed; Mr. R. Churcher; Mr. H. Curtis; Mr. Luke Wickens; Mr. R. W. Rand; and Mr. John Welbourn.

For Brindisi.—Mr. George Palmer; Col. H. St. Clair Wilkins; Mr. H. J. Parsons; Dr. J. Elliott; Mr. F. Attchison; Mr. R. Olpherts; Major Walker; Mr. Gall; Mr. W. Cross; Mr. J. Sturt; and Mr. John Newson.

For Venice.—Surgeon-Genl. Wright; Mrs. and two Misses Wright; Mr. H. C. Fox; Mr. Olpherts; Mr. Eduljee Shapoorjee; Dr. R. Byramjee; Mr. H. W. Lewis; and the Rev. R. Juellani.

For Gibraltar.—Mr. Francis Gomes Silva; Mr. Henriques Reis; Mr. V. B. De Cunha; and Mr. N. de Laurena.

For Suez.—Mr. Leonetta Diamandopulo.

PASSENGERS ARRIVED.

Per P. and O. Str. *Travancore, October 9th:*

From Southampton—Capt. Webb; Mr. J. Atkinson; Col. and Mrs. Rooke; Mr. F. W. Ling; Mrs. Birnie; Mr. Ball; Mr. E. J. Ryles, child and infant; Mr. Deasey; Mr. and Mrs. Ashton; Capt. G. Randall; Mr. Clayton; Mrs. Lake; Miss Rennie; Mr. Bozack; Miss Numan; Miss J. Bower; Mr. East; Mrs. C. Hawkins, child and infant; Capt. Mallett; Mr. G. Elliott; Mr. and Mrs. Rowbottom; Rev. C. Johnston; Mrs. James; Mrs. Lavers; Mr. W. G. E. Gay; Mr. Sadler; Miss Thorp; Mr. Hill; and Mr. E. Steward.

From Gibraltar.—Mr. and Mrs. J. J. de Garcia and Mr. C. A. Silva Cabral.

From Ancona.—Mr. G. Boyer.

From Brindisi.—Mr. G. C. de Morton; Mr. W. E. Purser; Mr. R. A. Oldham; Mr. and Mrs. Clay; Mr. La Trobe; and Mr. R. G. Shaw.

DOMESTIC OCCURRENCES.

(*Charge for insertion, 8 annas.*)

DEATHS.

BEALE—Oct. 1st, at Mhow, Surgeon-Major Beale, of H. M.'s 49th Regiment.

BARRY—Oct. 3rd, at Deesa, suddenly, of bronchitis, Ethel Isabel, the dearly beloved child of Dr. Barry, 2nd Light Cavalry, aged 9½ months.

POPKISS—Oct. 8th, at Upper Duncan Road, Christopher Matthew, beloved child of Mr. and Mrs. Popkiss, aged 5 days.

Advertisements.

PALESTINE EXPLORATION FUND.

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Chaplain of Simla.

N. B.—The whole object of the undertaking is to promote the right understanding of the Bible. Is it too much to expect that all India will contribute £1,000 to this most Christian enterprise? Money is urgently needed.

H. A.

BOMBAY TRACT AND BOOK SOCIETY.

Parties wishing to subscribe to any of the undermentioned Magazines for 1874, are kindly requested to send their orders to the Secretary of the Tract and Book Society, Bombay, before the 10th of November, 1873. These publications appear monthly in England, and are received monthly overland. The Indian postage for the smaller periodicals is 12 As. yearly; for the larger, Rs. 1-8; but when two or more are taken the postage is proportionably diminished.

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